THE NEW UNITY

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The American Congress of Liberal Religious Societies.

To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Here by these Western gates of even
We wait to see, with thy forgiven,
The open golden gates of Heaven.

Suffice it now, in time to be
Shall holy altars rise to thee,
Thy Church our broad humanity.

A sweeter song shall then be heard
The music of a world's accord
Confessing Christ the inward word.

That song shall spread from shore to shore,
One hope one love forever more,
The seamless robe that Jesus wore.

—Whittier.

THE OPEN COURT, in its issue of Feb. 21, has done English readers a notable service in giving a translation of a part of Professor Ernst Haeckel's "Systematische Phylogenie," in which is presented that famous scientist's hypothesis as to the origin of organic life.

WE ask the attention of all true friends of temperance to the interesting paper on the South Carolina System of Controlling the Liquor Traffic, which an active friend of THE NEW UNITY procured from Hon. Robert R. Hemphill, and which we give this week in lieu of a sermon.

GOVERNOR ALTGELD'S biennial message is interesting reading, and makes a good showing for his administration. Although we do not agree with him as to the illegality of the action of the United States government in sending troops to Chicago last summer, which he discusses at some length, there were doubtless circumstances of impropriety connected with the Federal executive's actions, such as the appointment of a salaried railroad attorney as special counsel for the government.

THE usefulness of our rest-day on Sunday was finely demonstrated recently here in Chicago. Two mammoth meetings were held on Sunday afternoon to voice and emphasize the indignation felt at the conduct of the city council. No other afternoon and no other week day evening would have gathered half the crowd that the Sunday leisure allowed to assemble. The day of rest is blessed because it gives time for agitation and discussion of all sorts of reforms. It gives time even for an anti-Sunday society, which used to meet every Sunday here in Chicago not long ago.

THE first decade of the nineteenth century the president of Yale College preached a sermon against vaccination. He claimed that diseases were sent by God as a punishment for sin, and it would be doubly sinful to elude them by such a device as vaccination. We are fond of saying that we have got beyond such thoughts now, yet we read in the daily papers that the "opposition to the use of the anti toxin treatment of diphtheria has already taken an organized form in London. A deputation, headed by Lord Coleridge, has protested to the authorities against its use in the hospitals on the ground that "public money ought not to be devoted to experiments in psychology."

SOME paper has set afloat an item under the head of "Self Glory *vs.* God Glory," which speaks of three great ecclesiastical lights in America, appearing like morning stars and going down like falling meteors. The three mentioned are Theodore Parker, David Swing and Talmage. The article is scarcely worth noticing were it not for the fact that it is the kind of thing that the editor who writes his editorials with scissors, promptly pounces on and keeps afloat. The squib indicates mental confusion and historical ignorance. Theodore Parker has affected most powerfully the thinking of the preachers in all denominations. David Swing has modified the theological climate not only in Presbyterianism and in Chicago but everywhere. With either of these men Talmage has nothing in common. He has exploited himself and a crass theology from first to last. He built a great iron tabernacle and bankrupted his concern. The other two men built a spiritual edifice of truth, love and gentleness, which needs no outward walls, because no such walls could be made to represent their work or contain their spirit.

A BOND of religious union based on belief is something like the greatest common divisor in arithmetic. Such a divisor can contain only those factors which are common to all the individual numbers; it must reject all the factors that are found only in part of the numbers. So a creed can contain only the beliefs that are common to all the individuals. It must reject whatever is peculiar to only a part of the church, even though that part is the noblest and best. The freer the church, the more the individuals will be apt to differ in beliefs, and consequently the smaller the creed must be if it would not misrepresent any, as the Unitarians have found in their attempts to formulate a statement common to all the thinkers in the denomination. But a bond of union based on moral

and spiritual aspiration is not a common divisor. It can contain the highest aspirations of the highest souls instead of being limited to the lowest strata of beliefs common to all. It is a common multiple rather than a common divisor and contains all the factors of all the individuals. A church cannot be conceived of as unable to unite on the establishment of truth, righteousness, and love in the world. If division comes it would be because some one wished to put God in the constitution or Jesus in the place of supreme authority, wished to insert intellectual conceptions about which the most religious differ the most widely.

LOOKING over the long fields of human history, the student is compelled to see how mankind has been now coaxed and now pushed forward. The short-ranged study justifies the meanness and skepticism; the long-ranged study outgrows it. The short-ranged study said to the Chicago aldermen who two weeks ago outraged with scandalous insolence the demands of honesty and integrity, and betrayed their trusts by exchanging public weal for private pelf, "It does not matter! What is principle! In politics it is 'get all you can and hold all you get.' If you do not get it somebody else will." But there is a longer vision which already has doomed to perpetual shame and soon will relegate to everlasting forgetfulness these latter day members of the Robin Hood band who would dance in the merry green woods of politics over plunder extorted from the public by their merry audacity, justifying their conscience, if conscience they have, that it is thief robbing thief and that to take boodle is just as respectable as to give boodle. In so far they are right, and we have not yet in this city vision of sufficiently long range to see that the iniquity of the men who would buy an alderman is as great, to say the least, as of the alderman who will close the deal. For the time being the one, as the other, says, There is no God but success; but some day both will see a face back of success, whose terrible frowns are benedictions, whose curses are the beatitudes which will teach them,—first, to grope blindly in the darkness; ultimately, to find that they can "touch God's right hand in that darkness, and that thereby they will be lifted up and strengthened."

Little Eyolf.

Another drama from the pen of the fertile Scandinavian preacher, Henrik Ibsen, is an event of note, not only in the literary world but in the realms of ethics, for Ibsen is a poet and dramatist with an ethical intent. He is an artist, but to him art is one of the ethical forces in the world. He is nothing if he is not a deliberate prophet, a confessed preacher in the realms of literature, a man whose insight is turned into foresight, whose discontent with things as they are ripens into a passion to bring about a state of affairs that ought to be. It is in this spirit, that, with great deliberation and regularity, he gives to us his comment upon life, criticisms upon society and suggestions of the better way.

In this last drama of "Little Eyolf" we find perhaps the sweetest, tenderest and most personal study yet given us by the author. Society as a whole, the entanglements of the state, perplexities of capital and labor, the complexities of home and society, have so largely engaged this author since 1884, that his works during this period naturally group themselves under the head of Social Studies. But this is purely a drama of the inner life, a study of soul, a drama to interpret the common expediencies of the human heart and to hint at the remedies for a wounded spirit that are universal. This drama, like his others, is intensely Norwegian in its setting, but it is universal in its application. It sets forth the struggles of the human heart familiar in all climes, known in all ages; hence it is a book that will probably appeal to a wider constituency and touch responsive chords in more hearts than any of his earlier works. It may well be characterized as a "Sermon on the Ministry of Sorrow." Only six persons come on to the stage. There is a minimum of shifting scenes. The movements are chiefly within. These six characters move through the drama in rapid dialogue, but impinge upon each other with tremendous power. We see their characters change under our eyes, their destinies unfolded, to be something different from that which they sought, and apparently antagonistic to their native ambitions and earlier passions. The little group as it first appears, is well surrounded, well housed, fed and clothed; their conditions such as to be envied by the large majority of the struggling, battling children of men; but inwardly they are all unhappy. The pure-minded scholar has abandoned the task of writing a book on "Human Responsibility"; his passionate wife, strong and beautiful, is unhappy because she cannot enjoy a monopoly of her husband's life and love; and their only child, doomed to be a cripple for life, has military aspirations and the spirit of an athlete. The first act ends in a great sorrow, and the "little crutch floats on the water," into which the boy has sunk. The purport of the drama is to develop these souls under this great sorrow. At first there is the too popular search for an escape by the thought of travel, losing themselves in society, on the part of the mother; and the father pines for solitude. At last they grope to the better way, and it is the earthbound woman of passionate love that at last leads the scholar to the serenities.

While they are nursing their grief in unwise ways, the quarreling misery of the people in the hovels below disturbs them. The wife would go to their relief, but the husband dismisses the thought. The high-minded landlord would raze the hovels to the ground and proposes to leave the place. Then it is that Rita, the wife, teaches the better way.

"As soon as you are gone from me I will go down to the beach and bring all the poor neglected children home with me; all the mischievous boys. I will take them to my heart. From the day you leave me they shall be here as if they were mine. Yes, in our little Eyolf's place. They shall live in Eyolf's rooms. They shall read his books. They shall play with his toys. They shall take it in turns to sit in his chair at the table."

Allmers.—"But this is sheer madness in you. I do not know a creature in the world that is less fitted for anything of that sort than you."

Rita.—"Then I shall have to educate myself for it, to train myself, to discipline myself."

Allmers.—"If you are really in earnest about this then there must indeed be a change in you."

Rita.—"Yes, there is, Alfred. And for that I have you to thank. You have made an empty place within me, and I must fill it up with something, with something that is a little like love."

The student, the communer with the stars, the lover of solitude, he who walked familiarly with death among mountain fastnesses, becomes at last a pupil at the feet of the heretofore imperious and rebellious daughter of man, who loved a man more than she loved a mountain and through her passion for one is beating her way into a campassion for many. The man who had given his life to write a book on "Human Responsibility," is now being taught *his* responsibility by the woman who envied the book. Allmers says hesitatingly, "The truth is we have not done much for the poor people down there." Rita's intensity made clear her sight, and she said:

"We have done nothing for them."

Allmers.—"Scarcely even thought of them."

Rita.—"Never thought of them in sympathy."

Allmers.—"We who had the 'gold and the green forests'."

Rita.—"Our hands were closed then, and our hearts too."

Allmers.—"Then it was perhaps natural enough after all that they should not risk their lives to save little Eyolf."

Rita.—"Are you so certain that *we* would have risked ours? Oh, we are children of earth."

Allmers.—"What do you think you can do with these neglected children?"

Rita.—"I suppose I must try if I cannot enlighten and—and ennoble their lot in life."

Allmers.—"If you can do that, then Eyolf was not born in vain."

But Rita rises to higher levels than he has reached and plants her foot firm on the everlasting law of compensation and sees the redemptive law of pain, the saving gospel of vicariousness, and she replied: "Nor taken from us in vain." The halting philosopher still distrusts this tiding humanity in Rita's heart, and he says, "Be quite clear it is not love that is driving you to this."

Rita.—"No, at any rate not yet."

Allmers.—"Well then, what is it?"

Rita.—"You have so often talked to Asta of 'human responsibility.'"

Allmers.—"Of the book that you hated?"

Rita.—"I hate the book still, but I used to stay and listen to what you told her, and now I will try to continue it in my own way. And I have another reason as well. I want to make my peace with the 'great open eyes' you see."

Allmers.—"Perhaps I could join you in that and help you."

Rita.—"But then you would have to remain here."

Allmers.—"Let us try."

Rita.—"Yes, let us."

An hour ago Rita had given orders that the flag should ever be kept floating at half mast beside the summer house. Allmers goes and raises it to the top. Pain has done its work. Sorrow has beaten itself clear. Life through tears has been redeemed, and the soul has been saved in its purpose to save souls. Allmers well says, "We have a heavy

day of work before us, but perhaps we shall know that the spirits are with us, that they are around us whom we have loved, and on the way through life we may here and there get a glimpse of them." Rita, less confident, says, "Now and then, at least, a Sabbath peace will descend upon us; and where shall we look for the spirits, Alfred?"

Allmers.—"Upwards."

Rita.—"Yes, yes. Upwards."

Allmers.—"Upwards, towards the peaks, towards the stars, towards the great silence."

Rita.—"Thanks."

Thus ends the little drama begun in unrest, traveling through anguish, landing in peace, ending in thanksgiving. In this drama Ibsen has not abandoned the hard realism of which some people accuse him, and on account of which some people avoid him. But there is an idyllic beauty in it all. There is a calm after a storm, a dignity born out of passion, a heaven found not by abandoning earth but by clinging to the earth and its problems and duties.

Allmers and Rita are the chief studies, but there is great beauty in the other two characters. Asta's strength of will and clearness of mind, and the noble poise, the manly dignity of Borgheim, to whom life seemed glorious because he knew the joy of road-making, making roads over tremendous difficulties away up in the North over mountain ranges, are nobly imagined. These two sane souls stayed the other two while they battled with their respective insanities, and thus brought them into the light and life of peace. These two couples in this little drama are made each in their own way to controvert a conventional belief, to reconstruct and reverse two popular assumptions.

Borgheim, the man of science, in urging his suit says to Asta, a woman in outline as fair and strong as any found in the Ibsen gallery of noble women, "It is gladness that most needs sharing. Labor and trouble one can get through alone, but gladness must be shared with some one. It takes two to be glad." So this man who believed in the joy of life and Rita, who was intense in her love of life, joined in disputing the theory that it is only in adversity that we need friends.

The other popular error is corrected here by the demonstration that the true solution of life's perplexities, as well as of life's sorrows, lies in the application of this life's energies to this life's problems.

That is to say, the man must be developed spiritually and religiously on the manward side if he is to realize the beatific life with God. Even Allmers, the *solitaire*, who fled from his home to find communication with God through nature, when he had met death as a friend in the mountains—the upshot of its ministration was that he hurried home with the purpose of rounding out the life of his crippled child and becoming a good father, a holier purpose than before animated his heart when he planned to write a great book on "Human Responsibility."

It must not be forgotten that this drama ends, as the discussions and thoughts of our day, end in the "social problem." All thinking today ends in the life of the miserable. The hovels are in the foreground of every picture. The drunken brawls of ignorant workmen, the cries of abused children, the screams of suffering women are ever in our ears, and we have got so far into this problem as Rita has, at least far enough to know that many of the favored and prosperous have "done as yet nothing for them worth speaking of; scarcely even throught of them; never thought of them in sympathy." Today they who have "the gold and the green forests" must take hold of this problem as this bereft Norwegian couple took hold of it, with a sense of their human responsibility, —not in love perhaps at first, but with love sure to come. Let apologists for the existing order of things plead as they may that the situation is perplexing, that the remedy is not plain, the way not clear, and that it ill becomes one to speak or to act vaguely or with uncertainty. This, at least, is certain: Things are not right as they are. There is squalor, and here is luxury. There is want in the hovel and here are woes in the palace, and the woes of the palace can be healed only by its immates beginning right now to attend to the problems involved in the want of the hovels. We may not know where the state is wrong. We may not be able to solve the questions of national polity in regard to money or the international laws of trade, but we can know that the fundamental principles of justice and sympathy must apply. We can know the wrong heartedness and the wrong headedness of the individual, and that the woes of the prosperous can be soothed only by the benedictions of disinterestedness. This drama teaches us that art must end in ethics, that literature must give way to love, that science—all the sciences culminate in philanthropy, and that nature, so far as we can study it here, culminates in humanity. The stars themselves pale in the presence of a woman's heart throbbing with passionate love, and no mountain solitudes are so sublime as the serenity of the human soul—a serenity won through anguish and ripened by grief. All this is taught in this little drama of Ibsen, which may be called "A New-Day Sermon of the Old-Day Text."

"It is better to go to the house of mourning than to go the house of feasting."

Two Noteworthy Books of Last Year.

There were two books published in 1894 which seem to the present writer especially worthy of note. One of them has already received all the attention it merits. "The Ascent of Man," by Professor Drummond, has been heralded far and wide. And it is a noteworthy book—not because of any new fact or new theory it contains, but because it shows that even a Presbyterian minister who claims to be scientific, must now be a thorough-going evolutionist, and can be so without being troubled by his church.

This work marks the beginning of the end of the Christian theory of a fall and a scheme of salvation to remedy that fall. It puts the Ascent of Man over against the fall and degradation and doom of man, which the old theory proclaimed; though, strangely enough, the author still holds the old theory along with the new. He declares at the end of the work that Christianity is "a religion congruous with the whole past of man, at one with nature, and with a working creed which science could accept," and "whose congruity with nature and man stands the test at every point."

Of course it is only because the author had been taught to accept this creed before he had learned his science, that he fails to see how utterly irreconcilable his Origin and Ascent is with his Creation and Fall. But his book is noteworthy as showing that the theory of the physical, mental, and moral evolution of man has gained a complete and outspoken acceptance at last inside the fold of orthodoxy. This acceptance of evolution marks the first step in the growth of a new theology that shall fit the new world-theory of the universe, which has thus replaced the old world-theory of creation and fall and miraculous salvation.

The second step in the new growth of theology is the recognition that the acceptance of evolution has put an end to all the old theology that is specifically Christian, and that the new theology must stand on a different foundation from that on which the old stood—that it must go back to the foundation on which all religions and all sciences rest. And the second of the noteworthy books deserves attention because it marks the beginning of this second step. That book is "The Anchor of the Soul," by James Vila Blake, and it attempts to find a foundation for religion that cannot be shaken. It makes Faith the anchor of the soul, and defines it as trust in the universe. In this way science and religion are one in thus resting on trust in the universe and trust in the human soul as a part of the universe.

When men have accepted this simple and solid foundation for religion as they do for science, we can steadily rear a new and grander and more helpful theology, which shall include all of the good of the old and all of the undreamed of possibilities of the new. And the Anchor of the Soul will help men to accept this foundation. There is one drawback, however, to Mr. Blake's little book. It seems unscientific, because it is written in the antique style which characterizes his works; and a heedless or superficial reader might think it was only a dainty imitation of the seventeenth century moralizers, instead of a strong and earnest struggle with the most momentous problem of the nineteenth century. A. W. G.

Widening The Horizon.

Browning sings of

"A sky above men's heads to let them see
How boundless might their souls' horizons be."

But this world is full of people who never see the sky, who do not take "one upward look a day," or even one in a year. The multitude are almost literally blind to the great

spectacular play of Nature which God has set in such marvelous splendor before their eyes. And it is the province of the few gifted with the seeing eye, and with the loving heart, to lead those souls out into the light.

Many children are growing up in the midst of us whose outlook upon life we may change, if we will, from a narrow and distorted one, such as their parents have had before them and such as their environment makes natural to them, into one of breadth and of beauty.

How mean and meager seem to us the lives of people who live only in the little world of personality, whose petty affairs engross all their time and strength. Their only recreation of a social character is gossip, their widest interest is that of the neighborhood. Intellectually they are deaf and dumb and blind. It is sometimes possible to awaken such people when in middle life to wider views and deeper interests. This has been shown conclusively by women's clubs and kindred organizations, by Chautauqua and University Extension lectures. But it is a difficult task, and requires skilful hands to perform it. Still the records of the last twenty years are thrilling in the story they tell of mental awakening. This growth is much more marked among the women than among the men, they having made really prodigious strides within the last decade.

But it is much easier to awaken the mind of a child than that of a man or woman, and we all have it in our power to do in this direction much which shall make for culture and for righteousness and widen the horizon of life for many a soul.

To awaken a single soul to the love of good books, to an appreciation of good music, to a keen enjoyment of beauty, would be almost to re-create a soul. H. T. G.

Old and New.

Star Dust Revealed by a Sunbeam.

JAPAN had only one newspaper twenty-five years ago. Now it has 2,000.

THE *War Cry* is printed in fourteen languages, and has a combined circulation of 15,000,000 copies a year.

THE legislature of New Mexico has enacted a law prohibiting the sale of tobacco in any form to minors.

IN ENGLAND the heavy fleeces of the sheep are needed for protection from severe weather. In Australia they are constantly growing lighter.

AT A SUPPER recently given to some vagrant sandwich men in London, seven out of twelve guests had been ordained clergymen of the Church of England.

TWO HUNDRED miners of Banksville, Pa., have accepted the proposition of Operator Roger Hartley, and will run his mine on the co-operative plan, paying him one-fourth of a cent per bushel.

EIGHT western state legislatures have voted on woman suffrage during the past few weeks: viz. North Dakota, South Dakota, Montana, Washington, Oregon, California, Idaho and Arizona.

A SURGEON on an Atlantic steamship line says that in his wide experience he has found women on the whole cooler and more self-possessed than men in cases of disaster at sea.

WOO JAN, a Chinese laundryman at Ashland, Ky., went into a grocery store, and paid for a bill of groceries for a destitute family in that city. He requested that the beneficiaries be kept in ignorance of the identity of the donor.

SEARCH is now being made in the subterranean rooms of the great Kremlin, of Moscow, for the famous library of Ivan IV., surnamed the Terrible. Eight hundred famous but lost manuscripts are supposed to be hidden there.

UNDERTAKERS are using cheap coffins pressed out of paper pulp. When polished and stained, such coffins are almost as handsome as wood. They last longer in the ground than coffins of wood or metal, and they can be hermetically sealed better than heavy metal.

BARNARD COLLEGE, the Woman's Annex of Columbia, has just received a gift of $100,000 from a benefactor whose name is not revealed. It is simply known that she is a woman. This is the second gift of $100,000 that the college has had within a short period.

M. NAUNDORFF, who, as Louis de Bourbon, is a claimant for the throne of France, advertises in a Paris paper for "a situation of any kind," and alleges as his fitness for a position that he speaks French, Dutch, English, German and Italian, and has had military experience in Holland and Africa.

ACCORDING to a scientist who has been looking into the question, three times as much rain falls in eastern Kansas as is required for the growing of bountiful crops. The problem is to conserve this moisture by means of deep plowing, mulching and pond building in order to have it available for unusually dry seasons. He finds that it can be done, indeed that it has been done and is being done by a steadily increasing number of farmers every year.

THE Illinois department of the Christian Citizenship League has followed the wake of the English Temperance Alliance in employing Mr. J. H. Raper as Parliamentary agent, and sent to Springfield Mr. James H. Shaw, a lawyer from Bloomington, to look after bills that Christian citizens are interested in. At present he is working on the woman suffrage, county option, cigarette, four-mile limit from state institutions, Civic Federation bills and others. The woman's township suffrage bill comes up Wednesday in the Senate and on the present count will win there.

ARGON, the new element which has so long hidden itself from the chemists under the cloak of nitrogen, is a colorless gas of density about 19.90°, compared with hydrogen as a unity. It is about two and a half times as soluble in water as nitrogen, 100 volumes of water dissolving 4 05 volumes of argon at 13 9°. The gas can be liquified at a very low temperature, and then forms a colorless liquid, which boils under atmospheric pressure at—187°, the density of the liquid at its boiling point being about 1.5. At a still lower temperature, argon is converted into a crystaline solid resembling ice, which melts at 189.6° (for comparison it may be mentioned that nitrogen melts at 214°, and boils at 194.4°, while oxygen, which has not yet been solidified, boils at 182.7°, their densities in the liquid state being 0.885 and 1.124 respectively). The liquefaction and solidifaction of argon were effected by Prosessor Olszewski, of Cracow.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

O Sancte Socrates, Ora pro Nobis!

"They pile a priestly fence
Of vain scholastic babble,
To keep out common sense
With the unlearned rabble.
A curious creed they weave,
And, for the church commands it,
All men must needs believe,
Though no man understands it;
Thus, while they rudely ban
All honest thought as treason,
I from the heathen clan
Seek solace to my reason,
And thus I pray:
O Sancte Socrates, ora pro nobis!
From creeds that men believe because
They fear a damnatory clause,
Good saint, deliver us!

* * * *

Such eager fancies vain
Shape forth the rival churches;
And each man's fuming brain
God's holy light besmirches;
And thus they all conspire
The primal truth to smother,
And think they praise their sire
By hating well their brother.
Such wrangling when I see
Such storms of godly rancour,
To heathendom I flee
To cast a peaceful anchor,
And thus I pray:
O Sancte Socrates, ora pro nobis!
Let love and faith and joy increase,
And reason rule and wrangling cease,
Good saint, we pray thee!

—*John Stuart Blackie.*

An Old Fashioned Hymn.

A subscriber sends the following old landmark for the benefit of the younger generations.

Sun of unclouded righteousness,
With healing in thy wings arise,
A sad, benighted world to bless,
Which now in sin and terror lies,
Wrapt in Egyptian night profound,
With chains of hellish darkness bound.

The smoke of the infernal cave,
Which half the Christian world o'er spread,
Disperse, thou heavenly Light, and save
The souls by that Imposter led,
That Arab thief, as Satan bold,
Who quite destroyed thy Asian fold.

Oh, might the blood of sprinkling cry
For those who spurn the sprinkled blood;
Assert thy glorious Deity,
Stretch out thine arm, thou triune God!
The Unitarian fiend expel
And chase his doctrine back to hell.

Come, Father, Son and Holy Ghost,
Thou Three in One and One in Three!
Resume thy own, for ages lost,
Finish the dire apostasy;
Thy universal claim maintain
And Lord of the creation reign!

"Joseph Begat Jesus."

BY REV. E. P. POWELL.

It is with a profound sentiment of peace that I write those three words. What piled up centuries of religious warfare and waste, all dependent on the words, "Begotten of the Holy Ghost!" What painful alienations because some could not believe this charming absurdity! Now an older manuscript comes out from behind Matthew, Luke and John, and says they are after all only copies *pro causa*. They were made

for a purpose. No one acquainted at all with ancient documents can be surprised at this discovery. All history was written with freedom as to facts. The only object of historical statements was to show warrant for theories. Nothing was easier to write than such history. Fortunately we have versions of the same event, one unquestionably later than the other. It is equally evident that the later is a biased copy of the elder. The exact words of this lately discovered Sinaitic manuscript are, "Eliud begat Eleazar; Eleazar begat Matthan; Matthan begat Jacob; Jacob begat Joseph; Joseph (to whom was espoused the Virgin Mary) begat Jesus, who is called Christ. All these generations from Abraham to David are fourteen generations; and from David to the Babylonian exile fourteen generations; and from the Babylonian exile to the Christ fourteen generations." Further on we read that Joseph "took his wife and she bare him a son, and he called his name Jesus."

But this newly found document is not so easily disposed of. It not only makes the parentage of Jesus human, but into the midst of the narrative it works a wholly contradictory theory. Here we find the germ of the Holy Ghost theory, evidently not yet quite accepted. Between the passages I have quoted is inserted this tale. "When his mother Mary was espoused to Joseph, when they had not come together, she was found with child from the Holy Ghost. But Joseph her husband, because he was just, was unwilling to expose Mary; and he was minded that he would quietly divorce her. But while he was meditating on these things there appeared to him an Angel of the Lord in a vision, and said to him 'Joseph, son of David, fear not to take Mary thy wife, for that which is born of her is from the Holy Spirit. She shall bear thee a son, and thou shall call his name Jesus.'" This story is so bunglingly told and so badly dovetailed with the current of the history, that we are glad to turn to Matthew and find that later scribes had given up all effort at harmonizing the two narratives. They had dropped out the human element entirely.

But in this Syriac version the side light becomes of great importance. The explanation for the miraculous story reads, "Now this which happened was that there might be fulfilled that which was spoken by the Lord in Isaiah the prophet, who had said, 'Behold the Virgin shall conceive, and shall bear a son, and they shall call his name Emmanuel'." The naivete with which this reason for history is given is charming. It seems probable that we have in this version the first stage of the incorporation of prophecy, and its consequent narrative of suppository supernatural events. Understanding the position of the early church historians, as obligated to establish a harmony between the prophecies and the young church, the first inception of the matter does not seem at all strange. The probability is that the very first, the original gospel, was written with the intention not of reciting the events in the life of Jesus, so much as of establishing a harmony with the prophetic writings. It was vitally important to place this Christian Church under the wings of Jehovah ("To the Jew first").

But why may we not suppose, as one English critic does, that we find in the new manuscript the first stages of a precisely opposite tendency, a drift toward a rationalistic conception of Jesus. He says, while the received version of the story as in Matthew "is miraculous and consistent, this new one is miraculous and inconsistent." He therefore concludes that we have found a manuscript in which "some one has attempted to make the real story non-miraculous, by a series of inadequate excisions of some previous authentic text." That such a desperate piece of criticism should be resorted to is not at all strange; but it cannot save the church from the conception that, as we move farther back toward the earlier records of Jesus, we are getting farther away from the consistently miraculous. The propulsion is toward a thoroughly human Jesus. That this tendency of script research and biblical criticism, coincides with the views developed by evolutionary science, I need hardly affirm. The Jesus of evolution is the necessary fruitage of a thoroughly human process. All historic periods blossom and fruit in great men. If Jesus had not been brought forth in Palestine, some other character much of the same sort must have been brought forth.

Such characters are immediately compelled to meet with two influences. Love is idealizing and transforming. Such love as Jesus won tends to denaturalize and supernaturalize the object of affection. The stories of his beauty and wisdom coalesce into a myth. This is the most charming feature of human love, that it is never able to estimate its object as common; it glorifies all that it touches. Only where the historic spirit is keen is this prevented. No such myth growth is now possible, because the historic regard for truth is in our age developed to its utmost and our contest over Jesus is after all only an excess of the historic spirit; while the stories that grew up in the second century arose only from an excess of the opposite spirit of love for a person. We must now question ourselves to see if we cannot make truth and love dwell together.

But I do not think the chief result of this discovery will be the altered position which the doctrine of the Trinity must hold; it will rather be the total shift of the place of the New Testament. We have now to go beyond the statement that the four gospels are not supernatural, and are only human documents. We are driven to the position that the New Testament gospels are a very unreliable quartette of manuscripts; that if mistaken or even uncertain as to the very corner stone of their data, they are very sure to be otherwise vitally unreliable. It is difficult to imagine what may be the result of this conclusion. It certainly is undesirable that a rage of historical agnosticism should set in. Possibly the "higher criticism" arose none too soon. We are likely to see the most orthodox falling back upon and appealing to this criticism very shortly, as the only hope of historic Christianity. The striking similarities between the myth of Jesus and those recorded in Virgil and in oriental tales in general, startle the general reader, and point the way to destructive scepticism. An intelligent correspondent writes me, "Have we really the historic certainty that we supposed as to the existence of the man Jesus in Palestine?" The shrewd Napoleon myth offered in response by Archbishop Whately will not any longer satisfy even a good believer. The point is, if the story of Jesus having been begotten of God, without an intermediate father, is a fabrication of scribes and copyists, is not the whole story as near mythical as that of Æneas and Iulus? The urgency for a reconstructed historical Christianity is very vital. The higher criticism must be accepted with great frankness by the most devout believers; and it will be accepted. The bible will merely have to occupy in the great church the position it has been assigned among advanced Unitarians. These, having by process of reason rejected the doctrine of the divine parentage, have already safely adjusted themselves to the higher criticism of the whole book. The outlook of course is not pleasant. If the Catholic must give up the divine birth of Jesus, or take a rationalistic view of it, of course the virginity of Mary must be dropped plumb out of the catechism; and the immaculate conception becomes merely that utterly pure conception of conception that belongs to a true motherhood. Will not a secondary result follow, that theology will never again dare by inference to degrade honest natural parentage and birth? But if we have as a cornerstone of Christianity an idyllic family; a sweet-souled wife and a manly father, with a boy begotten in all sacred love and in the spirit of responsibility, what else must the building be? Monkish asceticism and celibacy can get no warrant short of heathenism. Historic Christianity is hereafter based in the family, where every other historic good thing has come from, as we have learned to see. Churchly Christianity will be found to have been a compromise with antecedent myths. Will the Catholic church be able to readjust itself to the new date? Surely not as any longer the infallible standard. Will the Protestant church find the task any easier? It certainly cannot battle with the book against the pope or the councils; for its book fails fatally to be more reliable than decrees of councils. The unconscious forces in history work the great changes. Protestants have for some time past been warming their souls at a common fire of humanitarianism. The pope has blessed heretics; we have ceased to speak of "The Scarlet Woman." A great love has grown slowly. We have held a religious parliament of the world. Is not that love the real Christianity? Can we not all unite on the Holy Family as the cornerstone of our historic structure?

Nature The Great Preacher.

BY A. GLANVILLE.

God's voice is harmonious and sweet indeed. He speaks through the spring blossoms. He whispers in the breeze that rustles the new leaves. The opening flowers send up their sweet incense to Him. This is not fancy, for the Lord is not only king of men but "Lord of all."

The Lord is not a dweller in tents nor tabernacles, and the church is not large enough for Him. "He plants His footsteps in the sea and rides upon the storm." He resteth among the trees of the forest; He walks over the hills and He loves the flowers. Did not His prophet say, "Consider the lilies"? He spake not so plain to Solomon in the temple as to David in the fields; where David sang his sweet songs—to the stars? Ah, no! but where his soul sang to the Greater Soul that ruled the stars. St. John heard the divine voice on the Isle of Patmos, and Savonarola at Ferrara. Burns heard it on the banks of Ayr and Shakespeare on the banks of Avon. The most beautiful thing ever written, Psalm XXIII., does it not say "He maketh me to lie down in green pastures. He leadeth me beside the still waters"?

Be not afraid of your own meditations, O friend. Solitude has made more grand men than society. Go forth into the sunshine of God's friendship; as a laborer rests beneath the boughs of a summer tree, so rest thou in the shelter of a Father's love. Forget thy

teacher's precepts. Cut loose from all creeds and dogmas. Think, examine, prove for thyself. What thou findest that is beautiful, good, true, store it away in thy heart. What thou findest that, in the light of history and your own reason, is false, put aside though it be that which thou hast held dear for three-score years. But, you say, what will you give us for this that has been our staff and our comfort in days past? I answer, the truth: do you desire more than this?

The New Pulpit.

That daring though sometimes erratic thinker, the Rev. H. R. Haweis, of London, says some things about "The New Pulpit" in the current *North American Review* that go straight to the point.

"The mediæval pulpit," he says, "lived on church ceremonials and the lives of the saints; the reformation pulpit lived on the Bible, chiefly seen through the eyes of Luther. But what does the modern pulpit live upon? Doctrinally, on the dried pippins of the past."

"I am glad to see sermons habitually reproduced in the American papers on Monday, and commented upon on Tuesday," continues the writer. "This does not mean the extinction of the pulpit by the press, but the affiliation of the press to the pulpit. Here as elsewhere America leads the way. The new pulpit is already alive over there; that is why the press is already busy with it."

Then he defines the new pulpit: "A pulpit in touch with the life of the period. A pulpit up to date; interested in what is interesting; capable of refocusing religion; quick to note when a phrase is outworn; resolved to find why clever men won't listen to sermons; convinced that every pursuit, discovery and faculty of man should have a moral thirst, and prepared to give it. The new pulpit has nothing to fear except a certain timidity and distrust which eyes all novelty askance."

Mr. Haweis believes "it is the business of the new pulpit steadily to deliver theology from the exploded watchwords, which, like 'the blessed word Mesopotamia,' lull the listener to sleep"—the same thing that the poet Davidson denounces as "the petrifaction of a metaphor."

He illustrates how the dead dogmas are being made over into living doctrine, or, "the likeliest statement," thus:

The old pulpit said, "The Bible is the word of God."

The new pulpit says, "The word of God is in the Bible."

The old pulpit said, "The Bible is an inspired history."

The new pulpit says, "The Bible is the history of an inspired people."

The old pulpit said, "The Bible is infallibly inspired."

The new pulpit says, "The Bible is inspired, but not infallible."

The old pulpit said, "I believe in the resurrection of the body."

The new pulpit adds, "I believe in the survival of the ego and the continuity of the individual in some suitable, though at present unknown, form, under some suitable, though at present unknown, conditions."

Mr. Haweis pungently remarks that there is a great deal of superannuated nonsense talked about "preaching the gospel," and adds: "I have never yet known an able minister who could fill his church, who was not denounced by the ass across the way whose church was empty, for not preaching the gospel." He pertinently concludes that there is only one way to preach the gospel, and that is to make it cling close to, and deal with, current life. This is Dr. Parkhurst's theory, and it is the theory of every preacher who is exercising any noticeable effect upon the present generation.—*Selected.*

For the Pessimist.

I was talking with a business man within the last week, a man in the prime of life, who has been connected with the financial side of a business life for twenty years. It is a business that involves the management of twelve great stores in and out of Boston. And he said to me in this conversation: "Why is it that good conduct is never mentioned as a matter of news? Let a man default or go wrong somewhere, and it is blazoned all over the land; and people get the notion that everybody is doing it." He said concerning his own business that during the last twenty years, in the management of these twelve large stores, they had not lost, on an average, one per cent. a year through dishonesty or carelessness; and the loss had been generally less than one-half of one per cent. That is, after you have taken out all the carelessness and dishonesty, almost one hundred per cent. of honesty and good judgment remain. And he expressed it as his opinion that this would be found to be equally true in other business as well as in his own. But the man who thinks he has a knowledge of the world, and who finds out that somebody has cheated him, and so believes that all the world is cheating, is simply cheating himself; and the illusion is in supposing that people are not in the main honest.—*M. J. Savage on "Disillusions."*

Thinking.

How essential it is that people shall learn to think for themselves. To say one would better think wrong than not at all, sounds very strange. But how does the child learn to drive a nail? Does it hit it on the head fairly and rightly each time? Alas, no. It hits the board and mars it. The fingers, too, may get a share of the pounding, but by constant effort and continual practice, it learns to drive a nail and hit it squarely on the head each stroke. So with thinking; we may make mistakes, we may not always reason just exactly as we should, but we need to learn to think for ourselves. We like to be independent financially, yet we seem to be content to let others think for us. Others often seem to think it not only a privilege, but a duty to think for us, too, and try to be our conscience. No, we want to learn to think for ourselves. True, in our reading we want that of the best writers and speakers; such are good guides to teach us healthful and elevating ways of thinking. The more we express our insignificant thought, the more and better we become able to think.

JUSTICE.

Significant of Much.

Mr. Kidd, in his recent article on "Social Evolution," in the *Nineteenth Century*, says: "It is to the softening influence of the spirit of that unexampled conception (Christian) of self-abnegation that we owe the evolutionary force that has been behind the entire process of social development."

Those who are urging the need of woman's influence in public affairs, subjoin to the above the observation of one of our keenest students of human nature, Dr. Holmes, who speaks of "self-abnegation, that rare virtue, that good men preach and good women practice."

F. G. B.

EVERY blessing that comes to us is made sacred by its cost. One cannot be truly helpful to another save through a consuming of self. Anything that is of real value to us has cost somewhere, in toil or sacrifice or suffering, according to its worth.—*S. S. Times.*

A New Conception of Religion.

A new religion is spreading over the world, not through a new sect, but in all sects. It is a gentle flood that is slowly but surely breaking down the reefs of cruel dogmas. It is the religion that teaches simple, natural goodness and nothing more. It teaches that somewhere there is perfection and omnipotence. It teaches the worship of this great soul of the universe. It teaches the mastery of self in a patient pursuit of excellence. It teaches a love of mankind that comprehends all other virtues. It regards prayer and confession, baptism and penance, alms and sacrifice, forms and doctrine as insignificant and of no consequence. The only essentials are the worship of God, the subjugation of self and the service of man.—*St. Paul Pioneer Press.*

Washington.

That soul so softly radiant and so white
The track it left seems less of fire than light,
* * * *
Soldier and statesman, rarest unison;
High poised example of great duties done
Simply as breathing, a world's honors worn
As life's indifferent gifts to all men born;
Never seduced through show of present good
By other than unsetting lights to steer
New-trimmed in Heaven, nor than his steadfast mood
More steadfast, far from rashness as from fear;
Rigid but with himself first, grasping still
In swerveless poise the wave-beat helm of will.

—*Lowell.*

To the Friends of Liberal Religion.

The Publication Committee of the American Congress of Liberal Religious Societies, feeling the necessity of such publications as will further its work, have selected UNITY (published weekly in Chicago) and *The Non-Sectarian* (published monthly in St. Louis) as its official organs. Each of these publications has done effective work in developing Liberal ideas and making the organization of the Congress possible, and each is deserving of the hearty support of every friend of the Liberal movement.

While the editorial management of each will remain as heretofore the committee have selected an editorial board for each, who will have general supervision of the publications. The record which each has made in the past, however, is the best guarantee for the future.

The annual subscription to THE NEW UNITY (weekly) has been fixed at $2; that of *The Non-Sectarian* (monthly) at $1; or both for $2.25.

We earnestly solicit subscriptions for both publications and trust that they will be sufficiently numerous to make them self-sustaining.

The need of such publications to educate the people along the lines of Liberal thought, and the good which they may accomplish, especially among those whom the churches do not reach, must be apparent to all who give thought to the subject. In no way can we so well and so easily and so economically carry on our educational work among the unchurched masses as through such publications. This is our missionary work and we wish to distribute them gratuitously where they will do the most good. With this in view we have arranged with the publishers for special rates of

$75 per 100 copies of the *Non-Sectarian* and
$150 per 100 copies of THE NEW UNITY.

And we make a special appeal to both churches and individuals to contribute to a fund to be used for this purpose, designating, if they desire, to which publication they wish their subscription to apply.

All subscriptions should be sent to the secretary or direct to the publishers, Messrs. Bloch & Newman, Chicago, or the Non-Sectarian Publishing Co., St. Louis. Sample copy of either publication will be sent free on application to the publishers.

In behalf of the Congress. (Signed)
H. W. THOMAS, *President.*

The South Carolina System of Controling the Liquor Traffic.

A paper from HON. ROBERT R. HEMPHILL, of Abbeville, South Carolina, upon the question: "How Best to Control the Liquor Traffic: High License Prohibition; State Dispensaries." Read at Philosophy Section of Unity Club of All Soul's Church.

In Gothenburg, Sweden, about the year 1855 a new plan for controlling the liquor traffic was hit upon. Previous to this time *those who sold liquor made their profit in proportion to the amount of liquor sold.* As a consequence they were interested in pushing its sale, and, therefore, were tempted to sell to minors, drunkards and to keep open after closing hours; they were tempted to make the place enticing in order to have as many spend their evenings with them as possible; the larger the amount of treating the better for the saloon-keeper. Under the new system those who sold intoxicating liquor were *to receive salaries for this part of their work, while they were to be allowed to make a personal profit on all "soft drinks" which they might sell.* The length of the term of employment was to depend on the faithfulness with which the clerk should carry out his instructions. The instructions were to be, first, that no liquor should be sold to minors or to drunkards; second, that the hours for closing should be at sundown; third, that during the day no loafers were to be allowed on the premises; and, fourth, that the liquor should not be drunk on the premises. These instructions, you will observe, would be faithfully carried out, for the employee's interest lay in that direction. This system was adopted and has greatly restricted the consumption of intoxicating liquor, except that of beer. There are two peculiarities in the system adopted in Gothenburg; the first is that the management is in a private corporation which makes no profit, and the second peculiarity is that *beer* is not included with the other intoxicating liquors.

This system as a whole having given such good results, its main features were adopted in Norway. A private corporation was given the exclusive sale of intoxicating liquor, but they make a profit on their sales, and this profit, with the exception of a fair rate of interest upon the investment, is turned over to the state. Part of these profits go to encourage total abstinence. This system has in Norway, also, greatly restricted the consumption of intoxicating liquor.

For years the Gothenburg system of controlling the liquor traffic has attracted world-wide attention; but the idea of giving a private corporation the exclusive control is not in line with the principles of self-government; therefore, when the main features of the Gothenburg system were adopted in South Carolina in 1890, the state itself took the entire control of the liquor traffic. By this means four steps in advance of the Swedish or Norwegian system were made: First, the chance for the officials to make money "on the side" is greatly lessened; for by means of competitive bids, publicly announced, the chance for dishonest officials is as slim as is the case with the other departments of government; we have little or no scandal connected with the purchasing of post-office supplies. A second important improvement is that under this state control, no liquor can be sold in the state unless the package has upon it the official seal of the state dispensary, *thus making it impossible for drug stores to sell any considerable amount of liquor, in excess of that required on legitimate prescriptions, without being found out and prosecuted.* By this plan of requiring the seal of the state dispensary upon each package, it is practically impossible also for other illicit venders to secure liquors. The sale of liquors by the state dispensaries, at reasonable prices, keeps the price at such a figure that it does not *pay* to attempt illicit selling of whisky or other intoxicating liquors. A third important improvement is, that the head of the government is empowered to employ special police to enforce the law; and, fourth, the interest of the municipal authorities lies in the enforcement of the law, by reason of a provision that in case the law is not enforced the local treasury forfeits the right to share in the profits. Taken as a whole, you will see that this system, as Americanized, is such that it is easy for the liquor seller and state officers to do right, and difficult to do wrong; and for those who drink intoxicating liquor the evil is minimized.

We will now give in detail the South Carolina system of state dispensaries, first giving a brief account of the origin of the law and the opposition to it.

It seems that the habit of whisky drinking comes over the country in cycles. Just after the civil war there was in South Carolina a great deal of whisky drinking. This was not to be wondered at, for the country was desolate, property destroyed, no one had any hope for the future, and many men braced themselves up with whisky so that they might "forget their poverty and remember their misery no more." In a few years the situation improved, the people recovered their equilibrium, began to accumulate property and gather around them the comforts of life, and the habit of drinking almost disappeared. Again after the lapse of several years drinking became the order of the day. Young men acquired the habit, which was no bar to social standing. So it went on, periods of drinking and periods of sobriety succeeding each other.

During these years the friends of temperance were not inactive. Their efforts, however, went no farther than declamation, and of course were ineffectual. Temperance lectures, abounding in high-flown rhetoric, and newspaper articles of the "goody-good" variety, were the favorite weapons used against the traffic. It was like a battle fought at long range, having the noise and tumult of a genuine combat without its fatalities, and barren of results. Bar-rooms, protected by licenses to deal in ardent spirits, flourished on all sides, furnishing the noxious stuff to minors, inebriates and all comers without the fear of prosecution. Social clubs, where whisky was sold with some of the forms of gentility and exclusiveness, were quite the style in towns and cities, and many of our brightest and best young men, enticed by the glamor of respectability surrounding these resorts, turned their footsteps into the broad road leading to destruction. The whisky element, growing rich upon the heartless traffic, held its head aloft and assumed control of the political fortunes of the commonwealth. The barkeepers were a power in the cities and towns, and aspirants for positions courted their influence. Such toleration was shown to men who dealt in whisky and who used intoxicating liquors that even the churches did not discipline members who would get drunk. Even the spectacle of elders with bloated faces handing around bread and wine at the Lord's Supper was witnessed. Fancy bar-rooms occupied the best business blocks in the towns. With resplendent chandeliers, gaudy pictures, glittering sideboards and other alluring accessories, they were inviting places for thoughtless young men who spent their evenings away from home. It looked as if the whisky element so firmly entrenched in public favor could never be overthrown.

In 1890 came a political revolution, and new men were put at the head of affairs after an exciting contest. The people were stirred up from one end of the state to the other, as they were in the memorable nullification contest of 1832 and in the secession campaign in 1860. It was a genuine uprising of the people. The practical politicians, the railroad corporations, the banks and the newspapers almost without exception favored the old order of things, and were arrayed on that side. On the other stood the people, who demanded a change, led by Benjamin R. Tillman, who was a farmer fresh from the plow handles and had never held office. The old office-holding element was retired and a new era began. There was not a man given to drink among the new state officials. There was not one in the new Senate, composed of thirty-six members, and not more than two or three in the House of Representatives, composed of one hundred and twenty-four members. The time was opportune for effective legislation on the liquor question. The barkeepers and whisky men of the state, with only three exceptions, had voted and used all their influence against Tillman and his supporters, and had no reason to expect favors or indulgence from the new administration. They seemed to have had some premonition of what fate awaited them and from the first of the campaign made an unrelenting war on the farmer candidate.

At the election of 1892, by common consent, a separate box was provided and the sense of the people taken upon the question of prohibition. The vote was in favor of prohibition. At that time seven counties in the state had already been made "dry" by act of the legislature, and bar-rooms had been closed in them. The whisky traffic, however, was carried on in these counties by drug stores, and the cause of temperance was not advanced. As a matter of fact, in one of the "dry" towns of about 3000 inhabitants where drug stores supplied whisky, five men, victims of whisky, were sent to the Keeley Institute in the course of one year to be cured of drunkenness.

When the legislature met, the prohibitionists introduced a bill to do away entirely with the liquor traffic. Against this proposition the liquor element made a strong fight. Many members, knowing how matters had been in the so-called "dry" counties, were not inclined to any further legislation of the kind, but at the same time were resolved to suppress all bar-rooms. As a compromise the dispensary law introduced by Senator John Grey Evans was enacted. Prohibition had been a failure, for the enforcement of the law was everybody's business and nobody would prosecute violators of the "dry" statutes. The dispensary law contained provisions for its own enforcement. The authorities were not afraid to try conclusions with the liquor element, but they knew how hard the struggle would be and therefore made the law as strong as possible. A force of special constables was organized under the act of 1892, charged with the vigorous execution of the law.

Six months were given the liquor men to close out their business and dispose of their stock. This was considered nothing more than fair, since these men had invested their money when the business was legal. They were in a quandary, for it was hard to realize the sweeping extent of the new law. But they knew the determined character of Gov. Tillman, and within the six months most dealers had unloaded and suffered no serious financial loss.

On the first day of July, 1893, every barroom in the state was closed. In round numbers there were not less than one thousand of these establishments. The proprietors, employees and hangers-on raised a mighty shout of indignation. They had been deprived of the inalienable right of selling whisky and the state had fallen into the hands of a despot. Mere words cannot depict the exasperation of these men.

The old office-holding element thought there was a chance for them to regain power by joining in the cry of persecution, and they united in the chorus of condemnation and made common cause with the barkeepers.

Some ministers of the gospel threw their influence against the law, and harangued their congregations against the evils of drinking *dispensary whisky*. Avowed prohibitionists, who had spent years of vociferation against the evils of whisky, allied themselves with the rum-sellers. The leading newspapers filled their editorials with inflammatory articles against the law and aroused the rowdy class to resistance. They made martyrs of the keepers of unlawful whisky shops and excited them to open defiance of the law and said all they could to precipitate a riot. The idea was inculcated that the citizen was not obliged to obey a law until its constitutionality had been declared by the Supreme Court. Some of the railroads gave aid and comfort to the opponents of the law by smuggling whisky into the state.

The newspapers on the borders of the state, in North Carolina and Georgia, vilified and slandered our state government and encouraged their border ruffians to evade and violate the law by flooding our territory with vile whisky. In their view a man was doing a patriotic act when he aided the whisky element to regain control in South Carolina so as to resume the business of debauching our youth.

The authorities in a majority of the towns winked at the violation of the law, and permitted the sale of whisky. The dispensary constables were denounced as "spies, sneaks, hirelings and toughs." They were jeered at, pursued with curses, mobbed and insulted in every conceivable manner.

Gov. Tillman was not intimidated by this combination of barkeepers, preachers, editors and border ruffians, but set the constabulary to work and pursued the violators of the law with vigor.

At last a riot was precipitated at Darlington, a town in the eastern part of the state, near the North Carolina line. The Darlington people were boastful of their disregard of the law. The constabulary had visited the place to discover violations of the law, and were on the point of leaving, having gone to the depot to take the train. They were followed by a number of reckless men and a difficulty was brought on in which two constables and two citizens were slain. The town bell was rung to give notice to the mob which was ready for the emergency. A multitude with arms rushed to the scene of the tragedy. The constables sought safety in the adjacent swamps and were pursued by the howling mob, which initiated the chase by firing into a railroad train which was filled with innocent women and children. The constables, however, were men of unquestioned courage and being armed with improved Winchester rifles the ardor of the mob cooled down when they came in view of the constables. The constables came out of the difficulty without hurt.

Gov. Tillman then called out the militia to suppress the insurrection. The companies from Columbia and Charleston, cities long dominated by the whisky element, threw down their arms and refused to obey orders. The Newberry Company went as far as Columbia, when the panic seized them and they laid down their arms, took off their uniforms and hurried home. Never in the history of South Carolina had such misconduct been known. And it was the more shameful, for these young men were the descendants of the gallant men who set such an example of American valor in the Revolutionary War, upon the battlefields of Mexico and in the Civil War.

The insurrection and the defection of the militia was preconcerted, for it is in proof that the Charleston companies had shipped their guns to Darlington a few days previous to the outbreak to be in readiness for the uprising.

At this juncture it looked as if the lawless mob would triumph, and they counted on it. The design was to overthrow the state government and place the state under military rule and have another "reconstruction."

But Gov. Tillman was not without support, for when he called upon the companies from the up-country and upon the citizens, they rallied around him without regard to political differences, went to the seat of the disturbance and restored order. It is even said that the Secretary of War placed the United States regulars stationed in Georgia and Florida at Gov. Tillman's disposal and ordered them to be in readiness to move at a moment's notice. The insurrection failed and it was demonstrated that the state dispensary law could not be nullified by force of arms.

But upon the heels of this disturbance the supreme court of the state decided that the dispensary law of 1892 was unconstitutional, the court standing two to one. The decision was based upon the proposition that the right to sell whisky is inherent, inalienable and God-given, and the traffic lawful, useful and necessary as trade in family supplies and groceries. The court made this declaration in effect if not in so many words. Another ground was that the state could not go into business for profit, and the fact that there was a margin of profit on the whisky sold made the law unconstitutional. This ground was urged in face of the fact that this same supreme court a few months before had decided that the same act of 1892 was in its main feature a police regulation, and the profits arising from its operation merely incidental. The decision was contrary to all former deliverances of the supreme court, which has always held that the right to sell whisky is not inherent and that the traffic is hurtful and subject to control or absolute suppression. Upon the announcement of this decision every dispensary in the state was closed. The meaning of the decision was an enigma. Some held that it meant absolute prohibition and others contended that it meant free whisky, the supreme court having declared incidentally, in the opinion delivered, that there was no statute against the sale of whisky. In a week or so, in another case, the supreme court construed this notable decision to mean absolute prohibition. Nobody paid any attention to this last deliverance, and bar rooms were re-opened on all sides. In Charleston it was reported that two hundred saloons were re opened in one day. The liquor men were jubilant. Whisky flowed freely in the towns, and was peddled through the country by unscrupulous citizens. The grog-shop element held high carnival until the 1st of August, 1894, when Gov. Tillman issued a proclamation re-opening the dispensaries under the act of 1893. Hon. Eugene B. Gary, an eminent lawyer, had in the meantime succeeded Associate Justice McGowan on the supreme bench. In a short time a case was made under the law of 1893, when the supreme court decided that this law was constitutional. The ground of the decision was that the liquor traffic is an immoral and injurious business, and the state under her police powers has a right to protect herself from its evils. The court held that the right to sell whisky is not inherent, inalienable and God-given, but only permissive. After the announcement of this decision Gov. Tillman gave the barkeepers who did business during the so-called prohibition period a few weeks to get their stock out of the state, and then sent his constables out to renew the war on the illegal traffic. There was less opposition than at first, but some of the towns still tolerated the unlawful sale of whisky. To meet such cases the recent legislature enacted a law to establish a metropolitan police in these recalcitrant localities. The consequence is that most of the town are co-operating in the enforcement of the law and the present outlook is hopeful.

Under the dispensary law the whisky traffic is managed systematically by a state board of control, composed of the governor, the attorney general and the comptroller general. The central depot is in Columbia. All purchases are subjected to analysis before being shipped to county dispensaries. All whisky sold is guaranteed to be "chemically pure," and no adulterated stock is permitted to be sold at all. The county dispensaries are managed by a county board of control.

The dispensers are men of sobriety, good character and business qualifications. No whisky is sold to minors or inebriates. They cannot buy whisky indirectly, for the party who buys whisky for such persons is subject to prosecution, fine and imprisonment. The dispensaries open at 8 A. M. and close at 6 P. M., and under no circumstances is whisky allowed to be sold during the night time. There is nothing attractive about these establishments in the way of mirrors, pictures or sideboards. There is no annex for billiard and pool tables. No loafing is allowed about the dispensaries, and no whisky can be drunk upon the premises. All kinds of wine, brandy and whisky are kept in stock, and all sold for the cash. The business is conducted quietly, and a stranger would not know that liquor was sold in a dispensary from any crowd about it or any disorder in the establishment. The officers of the dispensary are salaried, and there is no inducemeet for them to push the trade with the expectation of personal gain.

No person can buy whisky more than once in a day.

The purpose of the dispensary law is to diminish the evils of traffic in whisky. It is accomplishing this object. In 1890 a thousand bar-rooms flourished in our state. Now we have about seventy dispensaries. There is no such thing in South Carolina as a barroom loafer. Hundreds of topers have been reclaimed, have given up the habit of drinking, and no bloated faces within our borders command the pity of the humane.

The temptations of the saloon have been removed from the youth of the country. Social clubs are disappearing. The custom of treating is a thing of the past. Crime has diminished and our police courts have hardly more than one tenth of their former business. People who once spent their earnings for whisky now go home with shoes for the children and comforts for the family. Those who resisted the law at first are now giving it support and at least 90 per cent. of our people will stand by it from this time forward. The saloon men are leaving the state. The railroads are co-operating with the state

authorities. There is no money in "blind tigers," which have now to guard against town policemen, dispensary constables and United States revenue officials. Where the law has had a fair trial the people are practically unanimous in its support. Nothing would induce them to return to the bar-room system or to prohibition as we had it a few months ago.

There can be no doubt that the best method of controlling the liquor traffic is the establishment and operation of state dispensaries.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Talking In Their Sleep.

"You think I am dead,"
The apple tree said,
"Because I have never a leaf to show—
Because I stoop,
And my branches droop,
And the dull gray mosses over me grow!
But I'm all alive in trunk and shoot;
The buds of next May
I fold away—
But I pity the withered grass at my root."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade,"
But under the ground
I am safe and sound
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot,
Should the spring of the year
Come dancing here—
But I pity the flower without branch or root."

"You think I am dead,"
A soft voice said,
"Because not a branch or root I own?
I never have died,
But close I hide
In a plumy seed that the wind has sown,
Patient I wait through the long winter hours;
You will see me again—
I shall laugh at you then,
Out of the eyes of a hundred flowers."

—*Edith Thomas.*

Edith Thomas.

Last winter there was a doll show held in Boston for the benefit of the blind Kindergarten. There were big dolls and little dolls, dolls in ball dresses, dolls in wedding gowns, dolls in long baby dresses, and dolls in check aprons in the district school. Most of them were so fine that I don't think any little girl would care to play with them, but they were pretty on show.

But the dearest of all the dolls was dressed by Edith Thomas, who is blind and deaf and dumb, but whose fingers worked as skilfully as if her eyes could guide them. She is a very busy little girl, and some of her work was sent across the sea to the great Paris Exposition. I wonder if you can knit a doll's hammock with your two good eyes.

She is in the School for the Blind in South Boston, and was very happy when she found she was to have a roommate. But, alas! she was fond of early rising. She cannot see a clock, you know, nor hear one strike, nor hear a rising bell. How is she to know when it is time to get up?

She disturbed her companion so much by her early hours that they were to be separated. But Edith begged for the child to stay, and promised to wait till she was called. Can you think how this is done? Some one comes to her bed and spells B-e-l-l in her hand. She can dress herself, and she likes to go to the laundry and help to turn and fold the clothes. She can wash dishes, too, and sweep, and make beds. I think she must be very useful.

And she has a loving heart. Once when she knocked another child's doll off a shelf and broke it she was very sorry and told her teacher many times of her grief. But suddenly she thought of something better than to speak her sorrow, and ran to her room to get her favorite doll, which she carried to the little girl to replace the one that was broken.

The first time she was taken to church she was so glad that she ran about the house telling with her fingers where she was going. This is what she said: "Edith put on best dress and go to church after make bed and fix room nice." She tied up her penny in the corner of her handkerchief, that she might not lose it, and ran along the street in great excitement. But in church she kept perfectly quiet.—*Selected.*

How The Indians Helped.

This story was told to my mother when she was a little girl, and many times my grandfather has taken me upon his knee and told it over again to me, for we all love it dearly.

It happened when my grandfather was a tiny boy called Little Ben, and my great-grandfather was Little Ben's papa. In those days, where our beautiful city stands were trees and green meadows, with here and there a farmer's house and a barn with great lofts overhead in which to store the grain. In one of these houses lived Little Ben, with his father and mother and big brothers and sisters. He was a very happy boy. He loved to run about in the fields and woods and watch all the little folk that live there,—birds and butterflies, squirrels and rabbits,—and he grew to know much about their ways, and to love them like little playmates. But Little Ben liked to work, too. He helped his father cut the grain and rake the hay, and sometimes he would have great fun in riding on the top of the loaded hay wagon as it went up to the barn. The boys and the father had worked hard. The hay was all gathered in and the golden grain was cut and stacked like little tents here and there over the field.

"To-morrow, boys," said the father, "we will rise early and gather it in. We will do no more now, for it is late; the sun has set."

As they went up the hill to the house, they saw strangers standing in the lane,—six or seven tall, straight men with brown skin and long black hair. One had a few feathers caught at the top of his head. They were Indians; but what could be their errand there so late? As the father approached them, the one who wore the feathers came forward and said to him:

"May we lodge in your barn to-night?"

Now some people had said that the Indians were tricky, and that they would do harm to white men when they could; but the father was a kind man, and it was like him to say:

"With welcome, sirs."

So the Indians went into the barn, climbed to the hayloft, and stretched their long bodies upon the soft bed. The father and boys went on to the house, and soon were, in their turn, sound asleep.

It was late in the night when Little Ben was startled. It was the father's voice that called loudly:

"Come, boys, wake up. A storm is coming up, and we must get in the grain."

The boys turned uneasily. They were so tired and slept so heavily. Again he called:

"Come, boys, quickly! The thunder grows louder all the time, and we must hurry or the grain will be ruined."

The boys were awake now, and tumbled out of their beds and into their clothes. They knew what the father's words meant. If the grain was spoiled, there would be none to sell, and they would be poor. They hurried to the field. As they ran down they saw other figures hurrying about in the blackness. Whose do you suppose they were? The Indians had lived with the clouds and the winds so long that they knew them well. They had heard the faintest peal of distant thunder. Their quick eyes had noticed the grain field below as they waited for the father and the boys to come up the lane. They knew that the grain was lost if it was wet, and so these strong Indians, wirh their long arms and swift feet, resolved to show their gratitude to the man who had been so kind to them. There was nothing left for the father and boys to do. The last Indian was hurrying to the barn with the last sheaves under his arms.

That was the way the Indians did "loving things."

JESSIE SCOTT HIMES, in *The Child Garden.*

HANDY WITH THEIR FEET.—In the native quarters of the towns of India the strange spectacle may be seen of a butcher seizing a piece of meat in his hands and cutting it in two with a stroke of his knife held between the first and second toes of his foot. The shoemaker uses no last, but turns the unfinished shoe with his feet while his hands are busy shaping it. So the carpenter holds with his great toe the board he is cutting, and the woodturner handles his tools as well with his toes as with his fingers. The use of the feet to assist the hands in their labor is not however, the mere result of practice, but is principally due to the fact that the Hindoo foot is quite different from ours in its anatomical conformation. The ankle of the Hindoo and the articulation of the back of the foot permit considerable lateral motion. Then the toes possess a surprising mobility. The great toe can be moved freely in all directions, and the first and second toes are separated by a wide space, sometimes as much as five-eighths of an inch across at the base of the toes and two inches at their extremities.—*Pearson's Weekly.*

A DOG THAT HUNTED FOR EGGS.—Occasionally a stray fowl would come to our yard. This Carlo tormented by keeping it constantly "on the move," not by making it run, but simply kept it walking about persistently unless it flew into the street, when he considered it game and pursued it thoroughly. As the chicks began to lay he took it upon himself, without any teaching by us, to find and bring in the eggs, never sucking any and rarely breaking them. If broken, it was because he laid them down too heavily upon the veranda floor. When a hen stole her nest, he was sure to miss her and search her out, then get her eggs if he could reach them; if unable to do so, he would stand and whine till aid came.—MARY E. HOLMES, *in Science.*

HAD IT IN HIS HEAD.—"Now, Willie," said his teacher, as school opened, "you may recite your geography lesson. Where is Afghanistan?"

Willie hesitated a moment.

"Don't you know?" asked the teacher.

"Yes; I've got it in my head somewhere, but I can't lay my brain on it just this minute," Willie replied.—*Harper's Young People.*

IT GENERALLY pays to look past the firs appearance of things.

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

The Western Unitarian Conference.

The secretary wishes to give notice that the annual meeting of the Western Unitarian Conference has been fixed for May 14th, 15th and 16th. Each church that has contributed not less than ten dollars can send three general delegates and one additional delegate for each thirty families connected with such church. The meeting this year promises to be unusually attractive. The Third Church of Chicago, of which Mr. Blake is minister, will entertain the Conference, and we all know how warm a welcome we have always received from that church. The program is growing into a shape that must prove exceptionally interesting and inspiring. It is earnestly hoped that all our ministers will bring this matter before their churches and that all the churches will send delegates.

Chicago.

THE STEWART AVENUE UNIVERSALIST CHURCH has adopted the following resolutions anent the suspension of Mr. Alcott from the Universalist fellowship:

Whereas, Rev. A. N. Alcott, the pastor of our sister society at Elgin, Ill., has been suspended by the Universalist state fellowship committee for his active co-operation with other liberal religious societies than his own along the lines of universalist brotherhood,

Resolved, That we hereby denounce Mr. Alcott's suspension as illiberal, intolerant and inconsistent with the true spirit of Universalism, and we commend the Elgin society for its loyalty and courage in bravely standing by their pastor in his manly stand for freedom, fellowship and character in religion, regardless of creed.

Resolved Further, That the members of this society in annual convention hereby express our hearty and unqualified endorsement and approval of the course taken by our pastor, R. A. White, in fearlessly advocating the broadest tolerance and fellowship regardless of the limitations of creed or confession. We commend his affiliation and co-operation with other liberal religious societies as a step toward the universal brotherhood of man and assure him of our cordial and continued support in all his efforts to establish truth, righteousness and love in the world.

The Church of the Redeemer (Universalist) is to lose its pastor the last of next month. Dr. M. H. Harris, who has served the parish five years, has tendered his resignation, to take effect the last Sunday in April.

Carthage, Mo.

Rev. B. A. Van Sluyters and wife have come to this place, and Mr. Van Sluyters will occupy the pulpit here for the next three months.

Baraboo, Wis.

The subjects on which Mr. Douthit preaches in the Free Congregational Society, for the month of March, are: "What Shall I Do to be Saved"; "Give Us This Day Our Daily Bread"; "Lead Us Not Into Temptation", and "Faith Cure." On March 10th Rev. Watari Kitashima preached in the morning and lectured in the evening on "The Religions of Japan." He also gave a lecture Monday evening on "The Customs and Manners of Japan."

Crookston, Minn.

I wrote some time ago of the prospects here for the organization of a liberal church. It gives me now great pleasure to write you of the results.

I organized the First Scandinavian Free church with thirty-two members early in January. The reports in our meeting tonight show an increase of forty—seventy-two members in all. We have in connection with this a literary society, "Minerva," with forty-five members, and a ladies' society with fifteen. A Good Templars' Lodge, "Odin," is working hand in hand with us, of which a good number of our liberal people are very active members. As a church we stand for *Universal Religion*, recognizing no other authority than the truth. But we do not feel ourself isolated from the other liberal churches. We consider ourself a part of the whole liberal work, united to it with the pure, strong tie of sympathy.

We have met all currant expenses without any help from outside. I have served as a minister without any fixed salary up till tonight, when my salary was fixed and subscribed and the society's call was accepted by me.

I have urgent calls from different parts to come and lecture, so you see the field is wide and opportunities great. Our hall is always crowded when we meet, people coming from the country many miles in weather thirty degrees below zero to hear.

I have 500 subscribers for a monthly magazine in Norwegian—"Frisind" (The Free Mind)—but I need at least $200 to complete the outfit for this purpose. "Frisind" would do a great amount of good and would be self-supporting from the start if I only had the first issue out.

JOHN L. ERICKSEN.

Davenport, Iowa.

We learn from *Old and New* that Mr. Judy's two sermons on "The Bible as the Word of Man" are to be published in pamphlet form. One of the most helpful features of the Sunday School work here this year is the free hand crayon sketch which precedes the lesson. By the illustration wrought out before their eyes, the children's interest in the lesson is strongly awakened. Mr. J. G. Brooks has recently been delivering his course of University Extension lectures here, and they have made a profound impression.

Freeport, Ill.

Regular Sunday evening services will be continued here up to July 1st. On March 3d Rev. A. N. Alcott's subject was "Henry Wadsworth Longfellow, as poet and sympathizer with common people and common things."

Mr. Alcott said that a large part of the Bible is made up of biographies. Good lives and bad lives are spread out before our eyes on its pages. We are to select the right and eschew the wrong in the use of our reason and conscience. Modern lives of good and eminent men serve likewise a similar purpose and contain helpful lessons for our moral and religious life. They are a part of the divine web of humanity, and to study them is as legitimate in the work of the pulpit as to study the lives of the ancient time.

Longfellow drew his inspiration, not from the springs of Helicon and Parnassus, but from the universal spirit. He sang for us of common things and common people. His poems give attractive wing to the common thoughts and common reason, purposes and hopes of common people. He saw these to be of worth. He helped to utter the emotions of the universal human heart. This makes him helpful to our religious life and brings him next to the hearts of the many.

Again, kindness is a characteristic of his poems, and it is wide enough to take in all souls. He rejoiced, sorrowed and hoped with others. St. Paul said, "Look not every man on his own things, but every man also on the things of others." None can discern kindness with a surer instinct than children. Children greeted him with smiles on the street, presented him with a chestnut chair, and celebrated his birthday in schools. This is one of the religious lessons he teaches us. Kindness is a sweet duty all owe.

Again, he magnified and dignified the employments of common life, its ordinary struggles and toils. It was not beneath him to notice the village blacksmith, or to sing of the slave. He sympathized with the daring heart of industrious, honest youth struggling to achieve its vision of labor and greatness. He recognized that the real glory of the nation rested on the terra firma of common occupations.

Lastly, he sang for all the song of hope. Hope is the life-blood of the soul, the gift of heaven, the savior of men.

He could "endure no coarseness in conversation, but would steal away from a company where conversation gave any sign of being of an inferior quality as to its moral whiteness."

Prof. Swing says of him: "He transformed and idealized and exacted all that environed him till at the age of nineteen the world turned into poetry under his feet and over his head." He is a helpful example of the God-spirit in human life.

Hampshire, Ill.

Some of the liberals of this little place, having noticed the offer of a liberal lecture course by the Liberal Congress, have organized into a society to avail themselves of this opportunity. There was a most enthusiastic meeting Sunday evening, March 3d, and

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Mr. M. E. Howe was chosen as president; Mrs. R. R. Dewey, vice-president; Mr. C. F. Hobert, recording secretary, and Mr. F. R. Brill, the editor of the *Register* published here, was elected corresponding secretary. They hope to secure liberal services Sunday evenings as often as possible during the rest of the year.

Hamilton, O.

Rev. R. E. Olmstead, of Earlville, Ill., has been called to the pastorate of the Universalist church here.

Keokuk, Ia.

Rev. W. A. Pratt, of the Unitarian Church in this city, has received a call to the Universalist Church at Wausau, Wis.

Monroe, Wis.

Rev. C. E. Varney, who was formerly settled over the Universalist Church in Storm Lake, Iowa, has been called to the church in Monroe and has entered upon his work here. He is a young man of the liberal type and will be a great accession to the liberal forces in the state of Wisconsin, and his brothers in the ministry wish him the best of success in his new field of work. His influence has been already felt in the increased attendance in the church services and the organization of a Sunday school with fourteen volunteer teachers.

San Francisco, Cal.

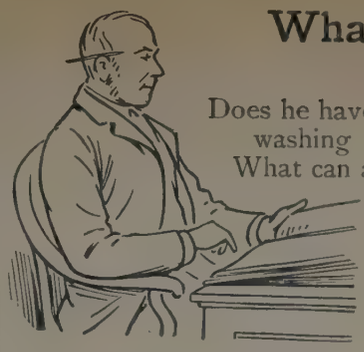
Mrs. Lila Frost Sprague preached her first sermon since becoming assistant to her husband in the pastorate of the Second Unitarian Church, last Sunday morning, on "The Kingdom Within." On March 10 and 17, Jenkin Lloyd Jones fills the pulpit in the evening, speaking on "The Contributions of Science to Religion" and "The Maximum Christ."

The Parish Visitor says: "The Woman's Auxiliary claims your full time from March 11 to March 21. Make no other engagements for that time; Jenkin Lloyd Jones, of Chicago, will arrive in this city in time to begin his lectures of Tuesday, March 12. He will give two courses; one at the Second Church, of six lectures, three which will be given evenings and three afternoons; one at Golden Gate Hall, consisting of three evening lectures." It announces the subjects of the first course as "Marcella"; "George Eliot"; "The Women's Uprising"; "The Parliament of Religions—and What Next?" and "Henrik Ibsen." The subjects of the Golden Gate Hall course of lectures are: "Jean Francois Millet"; "The Cost of an Idea"; and "The Cost of a Fool, or the Price of Ignorance."

St. Paul, Minn.

The installation of William R. Lord as minister of Unity Church, occurred Wednesday evening, February 27th. Rev. C. F. Brown of St. Cloud, made the opening prayer. Rev. F. C. Southworth, of Duluth, read the scripture, and there were addresses by Rev. S. M. Crothers, Rev. H. M. Simmons, Rev. E. P. Ingersoll, of the Park Congregational Church, Mr. J. D. Esterbrook, chairman of the Trustees of Unity church, and Rev. W. R. Lord, the new pastor. These addresses seem to have made an impression on the city, judging by the reports in the daily papers.

"Mr. Lord begins his ministry under the most auspicious circumstances, thanks largely to the devoted and affectionate services of Mr. Crothers, who came out on purpose to make the way easy for his successor in the pulpit here. We feel that we are starting on a new career of usefulness. The church never seemed more alive or more united, and we turn our faces forward full of hope. The participation of the orthodox minister was a gratifying feature of the occasion. Beside the Congregational minister, who took part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Liberal Religious Societies,
Held at Chicago May 22, 23, 24 & 25, 1894.
The Contents Include Papers Read and Addresses Made by

DR. HIRAM W. THOMAS,	REV. W. D. SIMONDS,
REV. JOHN FAVILLE,	MR. W. M. SALTER,
DR. E. G. HIRSCH,	REV. M. J. SAVAGE,
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in the services, Presbyterian and Methodist ministers were in the audience and took occasion to express their good will at the reception which occurred after the services. It is a long step forward for St. Paul when such men come forward to recognize the essential unity of purpose of our work with theirs."

Stoughton, Wis.

The Universalist church here has called Rev. W. A. Render, a recent convert from the "Evangelical" branch of the church universal.

The Study Club.

Knowledge is Power.

Program of the Unity Club of Quincy, Ill., for 1893-94.

SOCIAL SCIENCE SECTION: A STUDY OF THE DEVELOPMENT OF CIVILIZATION. REV. C. F. BRADLEY, CHAIRMAN.

Nov. 12. The Principles of Evolution. (Ref: Spencer—First Principles; Cazelle—Outline of the Evolution Philosophy.)

Nov. 19. The Destiny of Man as determined by the Struggle of Existence. (Ref.: Lindsay—Mind in the Lower Animals; Lubbock—Senses and Instincts of Animals; Romanes—Mental Evolution in Animals; LeConte—Evolution in its Relation to Religious Thought; Spencer—Principles of Sociology; Grozier—Civilization and Progress.)

Nov. 22. Animal Intelligence.

Nov. 29. The Agency of Evils— Poverty, War, Persecution, Oppression—in the Promotion of Human Welfare.

Dec. 17. Evolution of the Political System. (Ref: Bagehot—Physics and Politics; Bluntschli—The State; Freeman—Comparative Politics; Donisthorpe—Individualism; Ward—Dynamic Sociology (Vol. II.); Wilson—Theory of the State.)

Dec. 20.—Government Created by Social Needs and the State of Culture. "The Best Form of Government?"

Jan. 14. Evolution of Regulative Functions—Law, Taxation, Police. (Ref: Amos—Science of Law; Maine—Ancient Law; Rogers--Economic Interpretation of History.)

Jan. 17. Public Opinion the Source of Civil Order.

Jan. 21. Evolution of Industry. (Ref: Bonham—Industrial Liberty; Lecky—Rationalism in Europe (Vol. II., Chap. 6); Rogers—Work and Wages; Walker—Wages.)

Jan. 24. The Ideal of Capital—Its Character and Function as an Instrument of Social Progress.

Jan. 31. The Function of Labor as an Instrument of Social Progress. The Enfranchisement of Labor.

Feb. 18. Evolution of Religion. (Ref: Caird—Evolution of Religion; Clodd—Childhood of Religion; Didron—Christian Iconography; Fiske—Myth and Myth Makers; Tylor—Primitive Culture.)

Feb. 21. Symbolic Expression of Religion.

Feb. 28. Tradition—Rationalism.

March 18. Evolution of Ethics. (Ref: Lecky—History of European Morals; Spencer—Principles of Ethics; Williams—Evolutional Ethics; Spencer—Justice.)

March 21. The Relativity of Morals.

March 28. Justice and Liberty.

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The Sunday School.

The World Is Saved by the Breath of the School Children.

Porgram of the Sunday School Conference to be held at Sioux City, April 4th and 5th, 1895.

Thursday, April 4, 8 P. M. The Old and the New Sunday School, by Rev. A. W. Gould, of Chicago.

Friday, April 5, 10 A. M. Kindergarten Methods in Sunday School, by Miss Clara Bicknell, Humbolt, Ia. 11 A. M. Nature Studies in Sunday School, by Mrs. E. E. A. Holway, Decorah, Ia. 2 P. M. Teaching Ethics, by Miss E. E. Gordon, Sioux City, Ia. 3 P. M. Teaching Historic Religoins, by A. W. Gould. 4 P. M. Teaching the Teachers! 8 P. M. Platform Meeting to discuss The Relation of the Sunday School to the Church and the Home, by speakers to be announced.

The Unitarian Society at Sioux City cordially invites all the Liberal Sunday Schools to send as many representatives as possible to this conference, which is intended to be an informal institute to instruct and inspire our Sunday school workers.

Physical Exercises in Our Sunday Schools.

A week or two ago UNITY had a good word to say about processions, quoting from George Eliot's statement that "there has been no great people without processions"; and this is certainly true. The movement of men and women in masses moves the spirit as well as the body; and this is still more true of children than of grown people. The public schools have wisely made use of this feeling to inspire and train at the same time. The Sunday schools of certain churches utilize this feeling in processions with banners and songs. There is no reason why the liberal Sunday schools should not do the same. The rhythmic movement of the body to music, sung or played, is surely a part of the training of human beings. It develops humanity in the right direction. It brightens the mind and makes it more alert and cheerful. We have known schools thoroughly awakened from dullness and inattention by a brief season of physical training, in the form of marching and countermarching, sometimes with flags and sometimes without them. An easy marching tune with bright words that all can sing as they march, and another tune for their exercises, with still another for their return to their seats or for dismissal, could be easily found in any of our Sunday-school service books. Such exercises with flags or flowers on special days, like Lincoln's and Washington's birthday, Christmas, Easter and Flower Sunday, would be worth trying in any school that finds it hard to interest the young.

Studying the Christian Sects.

The Sunday School Society in Topeka, Kan., is studying the sects of Christianity in a way that is very helpful. Mr. Lyons' admirable little book on the subject is the manual, but instead of trusting to his statement of the different religious views or even to a fuller exposition by members of the liberal church, the class invites, each Sunday, some one from the different churches to meet with them and set forth and champion the views of that church; thus the Episcopal church is expounded by an Episcopalian, and the Methodist by a believer in that faith. This is a sort of Parliament of Religions on a smaller scale, and has been found interesting to the class and is well worth trying elsewhere.

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The Study Table

CASTLE RACKRENT AND THE ABSENTEE. By Maria Edgeworth. With an introduction by Anne Thackeray Ritchie. New York: Macmillan & Co. Pp. 382; $1.25.

This volume is the first of a series proposed by Macmillan & Co., which will contain one or more examples of the most celebrated novelist's quality—the great men and women before Agamemnon. A good start is made with two of Miss Edgeworth's stories. It is pitiful how little time has withered, or custom staled, the particular variety of social misery which they set forth. "The Absentee" was a great favorite with Macaulay, something suggestive of the Odyssey impressing him in the closing part. Mrs. Ritchie's introduction is not less interesting, for the contrast of a certain fluffiness in her style as compared with Miss Edgeworth's, so clean cut. There is also the difference between Mrs. Ritchie's tremulous sensibility to nature and Miss Edgeworth's eighteenth century indifference. The illustrations are admirably drawn, but suffer in the printing from being on rough instead of glazed paper. On p. xxxii. of the introduction everything is muddled. The letter ascribed to 1828 was written Sept. 2, 1841, and that ascribed to 1840 was written Aug. 31, 1843. Then Fitzgerald, who wrote these letters, thought Miss Edgeworth wearing away. But she continued in the enjoyment of her life for six years from the latter date. C.

SOURCES OF THE CONSTITUTION OF THE UNITED STATES. CONSIDERED IN RELATION TO COLONIAL AND ENGLISH HISTORY. By C. Ellis Stevens, LL.D., D. C. L., F. S. A. (Edinburgh). Second edition revised and enlarged. New York; Macmillan & Co. 313 pp.; $2.00.

Dr. Stevens tells us in his preface that there exists in some quarters an erroneous impression that this work was undertaken to controvert the theory of Dutch origins put forth in Mr. Douglas Campbell's "Puritan in Holland, England and America," but that, in point of fact, the text of his book was completed before Mr. Campbell's appeared. Nevertheless, in various footnotes added on the eve of publication, Dr. Stevens does controvert some of Mr. Campbell's positions. So doing he adds much to the value of his book; not for the more cultivated and intelligent reader who is little likely to be captured by a piece of advocacy so rank with preconception and survival of Scotch border hate, but for the many readers who are taken with a book in proportion to the novelty of its theories and those who are afflicted by that anti-English mania—a disease contracted by exposure to protectionist campaign speeches—which is a good deal sillier than the Anglomania of the time. But Dr. Stevens's book would have been valuable if Mr. Campbell's foolish and ill-natured book had never been written. It is an admirable study of our National Constitution. Beginning with a chapter on the Anglo-American colonies, it passes to a second on the making of the Constitution, and then has a succession on the Legislature, the Executive, the Judiciary and the Bill of Rights That we find much to remind us of Prof. Brice and Sir Henry Maine is nothing to the discredit of the author. Not to have seen many things as those able writers saw them would be to see them not as they were, but as they were not. C.

The Magazines.

THE AMERICAN FABIAN is the name of a new monthly published in Boston by the Fabian Educational Company, which deserves commendation because of its earnest attempt to supply information, directly or by reference to the proper sources. As its name indicates, its thought is in general agreement

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OLD SOUTH LEAFLETS.—Eight new Old South Leaflets have just been added to the series published by the Directors of the Old South Studies in History, in Boston. These new leaflets are all reprints of documents relating to early New England history, as follows: Bradford's Memoir of Elder Brewster, Bradford's First Dialogue, Winthrop's "Conclusions for the Plantation in New England," "New England's First Fruits," 1643, John Eliot's "Indian Grammar Begun," John Cotton's "God's Promise to His Plantation," Letters of Roger Williams to Winthrop, and Thomas Hooker's "Way of the Churches of New England." These leaflets are a most welcome addition to the series in which so many valuable original documents, otherwise hard to obtain, are now furnished at the cost of a few cents. The Old South Leaflets are rendering our historical students and all our people a great service. The numbers of the eight new leaflets, 48 to 55, remind us how large and important the collection has already become.

We welcome to the Study Table, the American Society for the Extension of University Teaching's new monthly, *The Citizen*, which will take the place of the society's former publications, *University Extension* and *The Bulletin*, but will have a somewhat wider scope. The contents of the first number are: "Life and Education" (a series of editorial comments on current topics, social, political and educational); "Letter from Mr. W. Hudson Shaw"; "The New Departure in English Education"; "The Establishment of Free Public Libraries"; "The Massachusetts Library Commission"; "The Improvement of the Educational System of Pennsylvania"; "The Election Laws of Pennsylvania"; "Corn o' the Storehouse Gratis" (prose extracts from Ruskin and a poem from Francis Brown); a review department and university extension news and announcements. On the cover appears the following expression of the idea for which the society stands: "University Extension is for the people. It aims through instruction by University men to make life more interesting and enjoyable; to awaken a sense of responsibility; and to encourage habits of sound thinking and right conduct."

LITTLE JOURNEYS TO THE HOMES OF GOOD MEN AND GREAT devotes its February number to John Ruskin. In this paper, as in those which have preceded, Mr. Hubbard preserves that sanity of tone which is so rarely observed in those who write about the great. His admiration and reverence are apparent, but his criticism is perfectly free, and that without degenerating into "smartness" or flippancy.

THE ATLANTIC MONTHLY for March is richest in fiction. Besides Mrs. Elizabeth Stuart Phelps Ward's third installment of "A Singular Life," it contains the first installment of "The Seats of the Mighty," by Gilbert Parker, and the first half of "Gridou's Pity," by Grace Howard Pierce. Mr. J. T. Trowbridge tells of the circumstances under which his war stories, "Jackwood" and "Cudjo's Cave" were written.

LITTELL'S LIVING AGE for March 9 contains "An Unpublished Page in Madagascar History," from *Temple Bar*, which is especially interesting in view of the recent activity of the French in that island kingdom.

THE NEW UNITY rejoices to welcome to its Study Table *Atlantis*, the Greek newspaper, published at 2 and 4 Stone street, New York City, although it must be confessed that THE NEW UNITY'S editors'

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knowledge of Greek is rusty. Perhaps *Atlantis* will do something to brighten it again.

The New England Magazine for March contains an instructive paper by Olive Rumsey on "The Northampton Association of Education and Industry," one of the not wholly unsuccessful communistic experiments of the forties, and a brief paper by George S. McDowell on "Harriet Beecher Stowe at Cincinnati," accompanied by a really beautiful portrait of Mrs. Stowe as a young woman. Besides these, there are eleven other prose articles and several poems, including one from the pen of John White Chadwick. One of the stories, "A Meeting House Feud," by Dorothy E. Nelson, has some exquisitely tender touches.

To-Day for February contains a satirical but bright and helpful paper by Prof. Frank Parsons, entitled "The Industrial Drama", a severe criticism of Kidd's "Social Evolution," by Rev. R. F. Johonnot, and a paper by Miss Alice Stone Blackwell entitled "Should Women Vote?" besides its other articles; and the items "In a Few Words" are particularly good. The magazine is steadily improving and deserves encouragement.

The Open Court for January 1 contains an admirable article on "Names" by the editor, having special application to religious designations, and an interesting paper by Rev. E. P. Powell on "Animal Rights of Property." Capt. Pfoundes writes of one form of Buddhism under the title "Religion in Japan."

The Newest Books.

All books sent to Unity for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of Unity will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

Pessimism, Science and God: Spiritual Solutions of Pressing Problems. A Message for the Day. By John Page Hopps. London and Edinburgh: Williams & Norgate. 1894. 71 pp.; 1 shilling.

The Sons of Ham. A Tale of the New South. By Louis Pendleton. Boston: Roberts Bros. 328 pp.; $1.50.

History of the United States. By E. Benjamin Andrews, President of the Brown University. With maps. 2 vols. New York: Charles Scribner's Sons. 1894. Pp. 390-341. $4.00.

From a Biographical Sketch of John Fiske.

At seven he was reading Cæsar, and had read Rollin, Josephus, and Goldsmith's Greece. Before he was eight he had read the whole of Shakespeare, and a good deal of Milton, Bunyan, and Pope. He began Greek at nine. By eleven he had read Gibbon, Robertson, and Prescott, and most of Froissart, and at the same age wrote from memory a chronological table from B. C. 1000 to A. D. 1820, filling a quarto blank book of sixty pages. At twelve he had read most of the *Collectanea Græca Majora*, by the aid of a Greek-Latin dictionary, and the next year had read the whole of Virgil, Horace, Tacitus, Sallust, and Suetonius, and much of Livy, Cicero, Ovid, Catullus, and Juvenal. At the same time he had gone through Euclid, plane and spherical trigonometry, surveying and navigation, and analytic geometry, and was well on into the differential calculus. At fifteen he could read Plato and Herodotus at sight, and was beginning German. Within the next year he was keeping his diary in Spanish, and was reading French, Italian, and Portuguese. He began Hebrew at seventeen, and took up Sanskrit the next year. Meanwhile this omnivorous reader was delving in science, getting his knowledge from books and not from the laboratory or the field. He averaged twelve hours' study daily, twelve months in the year, before he was sixteen, and afterward nearly fifteen hours daily, working with persistent energy; yet he maintained the most robust health and entered with enthusiasm into out-of-door life.

John Fiske's philosophical and historical books are published by Houghton, Mifflin & Co. His "Civil Government in the United States," published a few years since, and his "History of the United States for Schools," published last August, have attracted very favorable notice, and are already in extensive use.

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Callaway Central Relief Committee.

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EDITOR UNITY: Our attention has been directed to the kindly feeling manifested by the people of your state toward the destitute people of the drouth-stricken portion of Nebraska, and we hope you will notice in your columns this appeal made by our Relief Committee. We have now two or three weeks' food for the starving ahead; still it is a long time until harvest, and we have yet much to contend with. We do not know exactly how you can help us, for you are a long way off, and the railroad companies are imposing restrictions on free transportation.

Money we have not hitherto asked for; our wants are primarily something to eat. We think we have clothing enough in sight and will not ask for more. Lastly, we need means to obtain seed.

For the purpose of securing seed we have determined to solicit money, to be used in two distinct ways, at the discretion of the donors. The first will be to buy seed and donate direct to farmers; the second, for the benefit of those who do not believe in giving or receiving charity without any return, but who believe in what is called "practical charity," is this: To establish a system of loaning seed to farmers, taking security for the amount loaned, protecting and collecting the debt as promptly and as efficiently as if the money were placed with us to be used as an actual investment. By this means we hope to be able to return to the donors at the end of the year the amount advanced, with little if any loss.

If any of your readers can spare a little money for these purposes, it may be sent to the Omaha National Bank, Omaha, Neb., (to whom we refer,) to the credit of Thomas Norbury, Secretary and Treasurer of the Callaway Central Relief Committee, the senders in each case advising us whether it is intended as a charitable donation or as a loan for the purchase of seed. Proper acknowledgment of all receipts will be promptly forwarded by this committee.

We shall be very grateful for any help, however little your people will give us, and hope it will not be altogether lost to them.

We enclose a letter which officially declares the amount of relief on hand at the present time, and indorses our action for the procuring of seed and other supplies for the destitute. Respectfully,

THOS. NORBURY, *Secretary.*

P. S.—Abundance of rain.

Callaway, Neb. Feb., 23, 1895.

HEADQUARTERS CUSTER COUNTY CENTRAL RELIEF COMMITTEE, BROKEN BOW, Neb., Feb. 20, 1895.—THOMAS NORBURY, SEC'Y, CALLAWAY, NEB.—Dear Sir: I have your favor of the 16th inst.; with statement of supplies on hand and of that received from various sources; also note what you say in regard to the soliciting business.

I am inclined to think that you have taken the proper step in turning the entire business of distribution of supplies over to the other committee and you people take charge of the seed grain and feed. I do not understand, however, that there is a sufficiency in sight to justify your stopping anything which you may be able to contribute to the relief of the county commission. In fact, I think it is a duty you owe to your locality to get everything whenever you can, and we certainly need it, as we have not in sight supplies sufficient for more than ten days; and this will apply also to the State Commission. So I say get everything posssible, and turn it into the hands of the other sub-commission, of which Mr. Schneringer is chairman.

Yours, very truly,

I. A. RENEAU, *Chairman.*

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Announcements

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CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets, J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

AT ALL SOULS CHURCH Rev. A. N. Alcott, missionary of the American Congress of Liberal Religious Societies, will preach at 11 A. M., on "Things Most Needed by Religion Today." Sunday school at 9:30 A. M. Young Men's Extension (Mexicana Building opposite the church) at 9:45.

IN MASONIC HALL, 276 Fifty-seventh St., Rev. W. W. Fenn, minister of the First Unitarian Church, will preach at 4 P. M.

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